

Britains KING

REVIVED:

Or, A

Seasonable Warning

To the KINGDOM of

SCOTLAND

Assembled in

PARLIAMENT,

Upon the first of January, 1660.

By SCOTLANDS true Friend.

Josh. 22. 10, &c.

And when they came to the borders of Jordan that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseb built there an altar by Jordan, a great altar to see to.

LONDON:

Printed in the year 1660.

Bütschlein-Kino

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BRITAIN'S KING revived, &c.

Ultward Providences and Dispensations, are not the Guides and Directories of Mans actions: but as in the bitter trouble of the one, there may be wisdom; so in the sweet peace of the other, may be foolishness and evil; And the time of *casting off the Armour*, more dangerous from within, than sometime the *putting on* of the same, is hurtful from without. A victorious Army may fall in themselves, and their own resolutions work trouble and disquietness. Laudable intentions, and good actions in matter, may be misconstrued, and subject to blame, through defect of form, and prudential circumstances. Confederacies may sometimes debord beyond their limits, and the lesser party unawares impose upon the greater. Religion may occasion mistakes; neither doth the specious lustre and beauty of it, exempt from censure. People without the countenance of Authority, may intend well; but an harmony between them, is the sure band of all their work.

All these Aphorisms of State, and Experimental Observations, are clear here, and plainly verified, upon the first view of the condition of this little *Israel*, and review of *Scotlands* affairs and transactions these fatal years past. Twenty and seven years war with *Canaan*, and peace in the end, through valour and wisdom, turneth into a dangerous Jealousie betwixt the greater and the lesser Tribes: their parting of company, with joy and spoil of Enemies, threatens parting of hearts, to further sorrow, and spilling of their own bloud; the turning of their wea-pon homeward beyond *Jordan*, ready to sheath their swords in their own bowels at *Jordan*, and turn those swelling waters, into bloud of swelling hearts.

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The religious intention of the lesser Tribes, who set up for themselves the true Religion, and not to be left out of the inheritance of the Land, in the division of *Jordan*, was commendable. But their proceeding in it, was unadvised, without the presence of their Leader, their honour *Joshua*, or their other brethren the Priests. To set up an Altar of the true God, in a place of it, more scandalous to their Brethren, than to themselves : an Altar upon their brethrens side of *Jordan*, was a significant of their right and interest in the true God, and in their own side : the border beyond *Jordan*, is their dole, and the cause of Jealousie. The indiscreet extent and limits of their Altar, in the true Worship, unto their neighbours Land, is an insolent intrusion upon them, beyond the moderation of Fraternity, and the bounds of a just and mutual understanding. *Reuben* here seeth the son of his Brother *Simeon* hastily : *God* in his purpose advanceth in troops more easily, than *Manasseb* in the work, forgets too speedily all former wrongs, in the defence of Religion in *Egypt* and the wilderness, in his fathers house, in the enjoyment of it ; as thus by the unjust violence of their brethren, to expose it to danger by a Civil War and division.

The greatness of this Altar to see to, begets no shame to their work, nor can plead their integrity of heart : for *Asmodeus*, the God of Idolatry, is more expensive, costly and painful, than true, pure and undefiled Religion ; and the golden Calf in the wilderness, robbeth *Israel* of all their jewels and golden ear-rings : the curse of *Gideon*'s Ephod at *Ophrah*, did spoil his people of all their golden collars and ornaments of prey from the Midianites and their Kings. *Malech* the god of *Ammon* and *Sidon*, bereaveth his worshippers of their first-born, and spareth them not, in the cruelty of the fire. Great is *Diana* of the *Ephesians*, and her silver-smiths very rich. And the people of *Israel* did dispute with their many painful, long and wearisome journeys, to go (even to *Dan*) to worship the golden calf of *Jeroboam* the son of *Nebat* who made *Israel* to sin. Yea, under greatest shew of Religion, and pretence of Zeal, may be acted greatest Cruelty, Oppression and Covetousness ; as witness *Simeon* and *Levi* the two sons of *Jacob*, in their Circumcision to *Hamor* King of *Shechem*, and his son and people, before the marriage with *Dinah* their sister and

The building of the walls of *Jerusalem*, and Reformation of the Worship of God, was much intended and sought after by the people, in the days of *Ezra* the Scribe, but slowly proceeded in for the space of fifty years, till the Governor *Nehemiah* came;

and then also, much divided by the wicked enemy, by opposition and conspiracie against him, as the top-stone of that work. The King is the pillar and supporter of Religion ; and therefore his place in the Temple was always by a pillar (as the manner was) 2 King. 11. 14. and 23. 3. He is the hedge and guard of the Church of God in spirituals and temporals ; and therefore the Princes portion was on the one and other side, and before the holy portion and the possession of the city, Eze. 45. 7. and 48. 21. In those days when every man followed the lust of his eyes, and the abominations of his heart, there was no King in Israel, Judg. 17. 6. The Law and Testimony is given to the King, to govern the Lords people thereby, Deut. 17. 19, 20. 2 King. 11. 12. And the people in that Government, do owe to him obedience and loyalty. And the manner of his kingdom is told to the people by Samuel the Prophet, and laid up before the Lord as Judge, for justice and punishment in case of the peoples disloyalty and disobedience, 1 Sam. 10. 25. The King is *Custos utriusque Tabulae*: to Moses the Governour of Israel were the two Tables of the Law delivered, and he onely called up to the mount of God, when Aaron and Hur and the Elders of Israel were at a distance from him, Exod. 22. 2, 14. And when the Book of the Law was found by Hilkiah the High-priest in the days of Josiah, it was sent to the King for observance, and government of the people by the same, 2 King. 22. 8, 10.

This Religious mistake betwixt the Tribes, is reconciled and cleared, by their candid, fair, and large declaration, That the building of their Altar great to see to, was not done to rebel against the Lord and their Brethren, nor to impose upon them; but for a witness of their zeal to his glory, and interest for themselves and generations after them, in the true worship of his Name: not to innovate and bring in a strange Religion, but rather not to estrange themselves and posterity from the true Religion. It was not done in rebellion against Authority, nor in transgression against the God of Israel, but with loyalty to the Governour (albeit not consulted with by them therein) and in their zeal to follow the Lord: Not to debord from the Laws and Ordinances of God, but that the border of Jordan which bounded them from the earthly Canaan of the ten Tribes, might not divide them from the heavenly Canaan.

Now

Now let *Scotland* trace the steps of this unadvised religious procedure and mistake ; and close their Tragical dispensations these many years past, in a Comical, Loyal, Christian and peaceable Conclusion, and fair Declaration to their Brethren of *England*, and all Reformed Churches in the world, and their lawful righteous Prince and Governour ; that all of them may say and perceive this day, that the Lord is amongst them, and hath delivered them out of the hand of the Lord, because that *Scotland* hath not committed this trespass ; and saved them from the zealous wrath and revenging hand of the Lords Anointed, because that they have not intended rebellion against him.)

These twenty years past and upwards, *Scotland* hath helped their Brethren in *England* and other Nations against the manners of the *Cananites*, of suspected Heretie, Popery, and Idolatrous Will-worship : once and again, have they gone over *Jordan* to them, armed, leaving their wives, children, and flocks behinde them ; and with their weapons in the one hand, and their tools in the other hand, labored to build the walls of *Jerusalem*, by a just Reformation, against their common enemy *that man of sin*, and the Beast of *Rome*, and their Emissaries : and that work being done and settled, by the many gracious Concessions and Indulgences of the late King, of ever-blessed memory to both Nations ; and *Scotland* sent home again to their rents and the land of their possession, with a blessing of friendly assistance to their losses *Anno 1641*, and resentment of their just charges and expences *Anno 1646*. (albeit, to say the truth, more then the half thereof be yet in remainder unsatisfied.) Yet after their return, they build a great Altar to see to, by their new fears of alteration of former transactions, *Anno 1642*. and *1643*. and a League and Covenant with their Brethren in *England* and *Ireland* the same year, (without the approbation and consent of the late King, *their valorous, wise & courageous Joshua*) is proposed and agreed upon ; which in the judgment of many of the other Brethren, was an imposing of the two Tribes and a half upon the ten Tribes, and a building of that Altar upon the border of their *Canaan*, not so significant of the Principles of true Religion, as occasioning a jealousie and mis-understanding between them and their lawful Liege-Lord and King, in their loyalty to him

him and his posterity ; as may witness the suspicion of forsaking of his Royal Person at Newcastle, Anno 1646. and in Anno 1648, during his restraint at the Isle of Wight.

This Altar of League and Covenant was great to see to ; great in the eyes of God¹, by the fruit of his grace upon the spirits of men, (if done sincerely and universally by all, with the approbation of the Supreme Magistrate ;) terrible in the sight of Satan and hell, and all wickedness , (if successful amongst the Nations in life and conversation, by that grace ;) specious and full of lustre, for Unity and Uniformity of Truth, Worship and Government , (if uprightly intended with consent aforesaid, without self-interest, unbyassed ends of covetousness and ambition, without hypocrisy.) It was long and painful in building, with great sufferings in life and estate ; and costly, with infinite treasure of Publike Faith from many honest men, in their integrity of heart, and innocencie of hands, to God, and Royal authority over them : Yet as all these circumstances are no true characters of a good Cause , so neither are they symptomes of a bad Cause , where sincerity and candidness of heart with the grace of self-denial are in the work.

Now that *Scotland* is this day delivered out of the hands of her enemies (the worst of men) to whom the Lord had sold her these ten years past in the fierceness of his anger ; and by her most righteous Kings return from the wilderness (for the sins of his people) to the glory of his Throne, and magnificence of his Kingdom , with the seeking of his Lords and Counsellors unto him , Is also by his most gracious goodness restored to her ancient Liberties and Priviledges of a free Nation ; and that babes and children are no more her Counsellors and Judges , but a free Parliament granted to her of her own Nobles and heads of *Israel* ; and that her Prince with the adyice of her brethren in *England*, hath sent his Commissioner to her , for her better settlement and establishing of his Kingdom there:

Let her now plead her cause with him , in all submissive humility and uprightness of heart , and clear to her King the cause and reason of building this her great Altar of League and Covenant to see to , whether or not in transgression against the Lord, and rebellion against his Anointed ? Is the suspected ini-

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quity and jealousie of her former National Covenant, 1638, too little in the balance of his Royal judgement, and all Reformed Churches abroad, but at this day also by the League and Covenant, she must again bring jealousy upon her bound loyalty to God and her Prince, and to morrow bring wrath and dishonour on the whole Congregation of *Israel*? Shall yet the accursed thing of *Aebans* covetousness, and the error of *Balaam* for reward, and the gainsaying of *Core*, be her suspected shame, and deep conceived & too publikely spoken of reproach? Let the Lord God of gods, the Lord God of gods, and all the Christian world know the truth herein: for you alone that are in present Parliament, do not perish in this iniquity. That reproach hath made *Jacobs* name to stink among the Nations.

Lay open before the Lord and the King, the integrity of your hearts, and the cleanness of your hands, and the hands of former times, in the matter of that wedge of gold of 200000*l.* at Newcastle, anno 1646, at the return of your Armies; and the remitting of that just one, the late King, to his Kingdom of *England* and both Houses of Parliament: Whether it was the price of that sacred bloud or not, (as is too publikely reviled, and cast in the teeth of all Scotchmen, with bitterness and grief of heart to the body of the Land) or whether it was a part of the lawfull Wages and deserved Pay of your Souldiery, for their more peaceable removing out of *England* by the Kings highway, without turning into the Fields or the Vineyards, or drinking of the waters of the Wells: And put the account thereof to the view of all men, for stopping the mouth of iniquity in that suspected accursed thing.

Publish to the world your and former times professed faithful care at that time, (affirmed confidently to the Souldiery and all the good people of the Land) that honour, freedom and safety to that Royal Prince, was sufficiently secured and provided for, from that Parliament in *England*. Declare how your and their Counsels and Debates in the Painted Chamber at *Westminster* in October 1646, concerning his Majesties Person, hath been zealous, faithful, loyal and upright; and where the horrid breach of that transaction did lie, for the vindication of the ancient honour and true loyalty of your Nation.

Cleanse your and former times hearts, counsels and ways, of that unparallel'd and never the like heard of before, seizing upon the Lords Anointed at *Holmby-House*, and carrying him about all the Cities of the wicked *Philistims*, with bloody hearts and hands, and closing him up at last in the Isle of *Wight*, which was (as the Isle of *Patmos* to S. *John the Divine*) the place of heavens Revelations to his holy soul, against the farther evil day, and the weight and strength of his consolations by the ministering of Angels, against the day of his sufferings by the hand of men through Divine permission.

Make good Answer to that Objection, of suspected disloyalty, and uncharitable forsaking of your Churches prayers and concurrence, for the better encouragement of that Expedition and Army, anno 1648, for relief of his late Majesties Person out of the aforesaid Isle of *Wight*.

Moreover, put in yours and former times plea in the Court of heaven, and declare before God and his holy Angels, and the children of men, your and their innocencie, in those deep plottings, and contrivings, and Cabinet-counsels at the Lady *Humes* house at *Edinburgb* and elsewhere (as is generally reported and affirmed) with that *Lucifer* and Tyrant from hell for a scourge to the Nations, concerning that abominable *Regicide*, and horrid bloody murder of the late King; and the sincerity of yours and their Protestations against the same, the day of his suffering, in token of your detestation thereof.

And lastly, vindicate or condemn former times deportments to your present Lord and King, in those two Battels at *Dunbar* and *Worcester*, in withdrawing his Princely care and command, wisdom and courage from the first, (whether upon the terms that *Davids* Captains and Army did to him at *Mahanaim*, in their marching against his rebellious son *Absalom*, (because that he was the light of his people, and his life worth ten thousand of theirs) or upon the account of suspected disloyalty by the usurpation of his Government, and Command of his Militia and Forces, contrary to the Royal Prerogative and essential right of his Crown;) And in weakning his Armies in the last Battel of *Worcester*, by withdrawing of several Forces from his Camp at *Sterling* before their marching to *England*; albeit at that time, the

the common Enemy to both was then in the Land ; and if there, *Scotland* could not without their Head the King, encounter him in open Battel, or flying Skirmish : yet loyalty, common wisdom and courage would have joyned to go into *England* with their valiant resolute Prince ; if not to defeat that wicked party there, yet to have eased their own Nation of his consuming violence by way of diversion. And whether the unfortunate event of those two fatal dismal days, was through want of Military skill, slothful negligence, or otherwise ; or by wilful ignorance, and gross, downright, desperate and disloyal carelessness, which is nothing less then Treason against King and Country, and Murder of so many precious souls. Sure it is, want of courage and resolution in those two valiant Armies, was not the cause.

And now to speak but this once more, and let not the most honourable Parliament be offended. Declare your deep sense of, and sympathie with the Peoples deplorable sufferings these 22 years past, in their Fortunes and Estates, and disburſiments for you and former times : And that in your righteousness to the Law of Nature, Nations, and Faith amongst men, and common honesty amongst Christians without fraud or violence, and honour of Parliaments and Parliamentary Promises and Protestations before heaven and earth, You will resolve, before dissolving, upon the speediest effectual ways of Satisfaction of the Debts of those, who are now utterly ruined in their former precious esteem in the world, and plentiful condition beyond their neighbours ; and by whose sufferings, a publike calamity doth follow to many scores of poor Orphans and desolate Widows, through their trust to them for the Publike.

As the generality of *Scotland* may and can witness heaven and earth of their innocencie in all these things, and with honest hearts may comfort themselves, in their conscientious Loyalty to God and his Vicegerents in their generations upon earth, equally with any other People or Subject whatsoever : so in charity it may be conceived, that other States-men and then Rulers for the time, and the now present Heads of the Tribes of *Israel* in Parliament assembled, are likewise so. Yet the smoaking fornace of that stinking smell of the worlds Reproach and Opprobry to *Scotland* in all these matters, is not to this day, nor ever

will be quenched nor dispelled, till your fair, honest, ingenuous and large Declaration in all the premises, (after the laudable example of the two Tribes and a half at Gilead, to their brethren the ten Tribes in Canaan) appear, and be emitted to the world: And if guiltiness be in some, let not the righteous be as the wicked, the clean as the unclean, the good as the sinner, he that feareth an Oath as he that sweareth: let the vile be separated from the precious, and the wicked cut off from the Congregation of the Lord: Let sentence against an evil work be speedily executed, that the heart of the sons of men be not fully set in them to do evil: Give them according to their deeds, and according to the wickedness of their endeavours: Let their houses be made dung-hills, and their mothers childless, with the perpetual note of shame and ignominy in all their remembrances, by the characters of *The sons of Jeroboam who made Israel to sin*, and of *Judas Iscariot who betrayed Christ and his Anointed*, and of that *Dathan and Abiram, which were famous in the congregation, and strove against Moses and Aaron in the company of Corah, and against the Lord; and they became a sign*.

And by so doing, God in his truth and justice shall be honoured, the heart of his King shall overflow in affections and zeal to the welfare of his people, through a full perswasion of their former and future Loyalty; your Publike Faith to many honest-hearted men in that Cause (hitherto too much slighted and neglected by former times and your selves) shall be by his goodness and consent satisfied; The honour of *Scotland* shall be vindicated from lying and scandalous reproaches of the wicked sons of *Balaam*; yea, the earth shall be at rest and quiet, the Fir-trees and Cedars of *Lebanon* shall rejoice; and all the Tribes of *Israel* in his Majesties Dominions shall say and sing, This day we perceive that the Lord is amongst us, because by the building of that great Altar to see to, of the National Covenant, anno 1638: nor by the League and Covenant, anno 1643, you and former Rulers have not committed this trespass against the Lord, in doing wickedness under the shadow of holiness, nor done Rebellion against his Anointed, under the said cloak of Religion; nor pillaged your Country by covetousness and ambition, with bribery *Abimelech the son of the Concubine*, under colour of assertors of

of her Christian and just Liberty in Church and State, these fatal years last: And that now you have delivered your own people in *Scotland*, and brethren in *England* and *Ireland*, out of the hand of the Lord and his Anointed, while those Altars of Covenants, were not made by you, to the change of Religion or Government, by unlawful Burnt-offerings of worship to any other God, or homage to any other Governour; but for a witness of holy emulation between you and your Brethren, for the farther propagation of the Gospel, and just Reformation in the time of dangerous security and deadnes, or fear of backsliding from your first love to Christ your Redeemer.

And if in this day of your General Meeting, (as the Representative of your Nation) you do not thus declare and judge as aforesaid, and that your hearts and tongués be not valiant for truth to God and man, for the honour of God, and your King and Nation, (which was the very fundamental of all your Covenants, and the Motto of your displayed Banners upon every mountain and hill) and at this time of restoring of all things, you be silent in your Countries behalf, against those serpentine hearts of bitterness, and razers, swords, and coals of Juniper of fiery tongues at home and abroad, in those their former and present reproaches, scoffings, mockings, and revilings of your Nation, and thousands of innocent honest-hearted people there, upon that their suspected account of former times disloyalty, forsaking, and rebelling against God and his Vicegerent your Native Prince: Then what may they say, but that you are wrapt up with others in the same guiltiness, and that *sueb onely as keep the law contend with the wicked?*

His Majesties graciouſ Indulgence to ſome by Pardon, in this day of the Lords deliverance to himſelf, may exempt from the evil of punishment of men, but not from the evil of ſin before God, or shame amonſt others in the like transgression: yea, the Pardon presuppoſes their confeſſed Guiltiness in the Law: for, *the ſick and not the whole needeth the physician*: And their guilt may be thought to be of knowledge alſo, more then of ignorance; for the Rich onely and Ringleaders of former times, and not the Poor, are hitherto pardoned, till the Kings heart, as an Angel of God, do forget all the conceived infirmities of his honest-

honest-hearted people, in the way his Royal wisdom shall think fit.

In the like condition with the Pardoned, are the Heirs and Children of them that are dead: for albeit by death, their fathers personal reproach doth cease, yet in the children of those parents, does their shame still remain with the rest that are living in the world, till their former ways be justified by uprightness and integrity of heart, whatever be the professed repentance, or contrary present actings of the one, or the other, (by the changed face of providences, in times of *a new heaven and a new earth*) and their undeserved reflections, and forsakings of their first friends, of whose simplicity of heart, and honest meaning and weakness (to their utter ruine this day) they before made use, and served themselves by, in the time of their former deportments for these asserted publike ends.

What return can you make to your Country, who thus have assembled you at the command of their Prince, when you clear not his countenance to them in his perswasion of their former Loyalty, nor vindicate by Declaration, and Justice upon the wicked, the honour of your Nation amongst men? And who knows whether you are not met together for such a day as this, and therein to restore the perished, and relieve the distressed by your Publike Faith, and preserve the honour of your Nation from the unjust opprobry of *Fides Publica fides Punica*, and the credit of Gospel-Reformation from fraud, deceit and oppression?

Else be assured, if you altogether hold your peace at this time, enlargement and deliverance from this unjust infamy by wicked men, and sufferings of the simple in estate, shall rise to *Scotland* from another place; but you and your fathers houses may be destroyed: And in the mean time, the uprightness of *Scotlands* heart, and honest loyal meaning to God and their Sovereign Lord the King, in their respective bounds and relations, with subordination of the one to the other (notwithstanding of all obloquie, contradiction, calumny and detraction by Nations or single persons) is, and shall be sealed up, firm and sure in heaven, before the Lord the searcher of all hearts, and his holy Angels; To the praise of his truth and righteousness, and the

the comfort and rejoicing of every good Christian and Subject there, at the day of their death and particular Judgement, before the Tribunal of Christ, and at the Great day of the Lord, when every man shall receive his reward, according to his works done in the flesh. And that Publike Faith to the upright-heart-ed people in the work, (albeit at this time also, neglected by you) shall be to their posterity, the harvest of their faith upon earth ; Peace and inward consolations shall be sown for the righ-teous, whatever be their outward troubles and necessities ; And some time or other, their horn shall be exalted, for the grace of their simplicity of heart, all along the way, for a just and discreet Reformation of Religion, and sure establishment of Royal Authority in the house of *David*, while Sun and Moon endureth, upon the pillars of Truth, Justice, Righteousness and Mercy.



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